

Kenyon College

Digital Kenyon: Research, Scholarship, and Creative Exchange

1834

4-18-1834

Gambier Observer, April 18, 1834

Follow this and additional works at: <https://digital.kenyon.edu/observer1834>

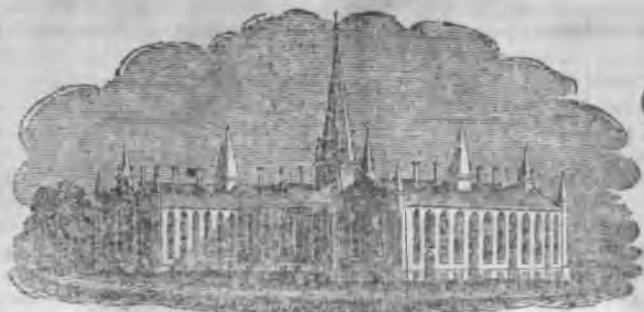


Part of the United States History Commons

Recommended Citation

"Gambier Observer, April 18, 1834" (1834). 1834. 47.
<https://digital.kenyon.edu/observer1834/47>

This Book is brought to you for free and open access by Digital Kenyon: Research, Scholarship, and Creative Exchange. It has been accepted for inclusion in 1834 by an authorized administrator of Digital Kenyon: Research, Scholarship, and Creative Exchange. For more information, please contact noltj@kenyon.edu.



—“that THY way may be known upon earth, THY saving health among all nations.”

VOL. IV.

GAMBIER, OHIO, FRIDAY, APRIL 18, 1834.

N. D. 31.

REV. M. T. C. WING EDITOR.

GEORGE W. MYERS, PRINTER

HYMN.

Forward, warriors of the Highest,
Forward to the land of life!
Christ, when needed most is nigh;
God's own spirit shares the strife;
Rough may be the road, and steep,
But ye must not faint nor sleep.

Envious scorn may point the finger,
Malice poisoned words may breathe,
Treacherous sloth may bid you linger,
Pleasure flowery fetters wreath;
Forward, warriors! lift your eyes;
Think of your eternal prize!

Though an earthly host assemble,
Though the powers of air combine,
Faith your shield, ye need not tremble
And the word your sword divine!
Trust ye but Jehovah's might,
Sure the triumph, short the fight.

{ Christian Observer.

MISSIONARY.

From the Missionary Record.

GREECE.

Letter from the Rev. J. J. ROBERTSON.

[CONTINUED FROM NO. 28.]

“Mr. Arundel is a man of piety and talent. His manner of reading the service is with feeling and solemnity and his sermons were faithful exhibitions of the great principles of the Gospel.—Through his efforts and those of the Missionaries who have resided, or are still residing here, a wholesome impression has been made on many minds, and much good seed been sown, which we may hope, as we ought to pray, will hereafter produce an abundant harvest. Some Christians here do not seem sufficiently aware of the dangerous nature of certain worldly amusements, but it should be remembered that in this gay and busy city, the means of spiritual light and instruction do not abound as those of our own favoured land, and that there is also a much greater want of the means of occupying more rationally the hours of leisure. I must here advert to the wise attempt of Mr. Barker, the British and Foreign Bible Society's agent and also that of the resident Missionaries more fully to supply these means. The former has established a religious lending library, to which the kindness of friends has added also some other books of useful information. The Boston Recorder is sent to him gratis and is always lying on the table. Is it not desirable that the proprietors of our Episcopal Periodicals should further his views, and at the same time help to make our Church more widely and accurately known, by sending to him their papers and magazines, and that the committees of our Tract Societies should also supply him with bound volumes of their publications? In the apartment beneath the one in which is kept the lending library, the Missionaries have encouraged a person to commence a shop where books are sold on commission. Here the publications of the Missionary presses are to be found,—here individuals send for sale such books as no longer interest them, which thus pass into other hands and are read,—and here late works forwarded from England and the United States may also be met with. By thus helping to raise the intellectual tone of society, Missionaries not only provide a valuable

auxiliary to their religious efforts, but increase their own influence, while they are viewed even by worldly men as friends of light and knowledge, and benefactors to society. The missionaries here appear to have full occupation. Mr. Lewis is busily employed in the instruction of such Jews as he can in any way gain access to. Two or three converts who have been baptized, and whose faith and constancy have been severely tried, live in the house with him, and share in his labours. He has prepared some books in Jewish Spanish, which he is very desirous to have printed. The jealousy of the Jews is very great, and the Rabbins do all in their power to prevent the people from holding intercourse with Mr. Lewis. To counteract their influence Mr. L. has established a medical dispensary, where medicine and advice are furnished to such poor and sick Jews as apply. In an adjoining chamber he himself attends, and thus finds opportunity for frequent conversations and discussions. The Rabbins have used earnest efforts to put an end to this and have issued strong denunciations against their brethren but in vain; the answer of the poor is, when you show a similar sympathy for our sufferings and thus freely afford us relief, we shall yield to your admonitions.

“Mr. Jetter has been occupied in acquiring the language, in the distribution of Scriptures and Tracts, in reading the Gospel with some young men who attend at his house to listen to his expositions, and in making arrangements to increase the number and efficiency of the Greek schools. He spends his summers at the neighbouring village of Boujah where he has a school, and also preaches to the Franks, who go there to avoid the heats. He was very active in visiting the sick during the prevalence of the Cholera, both to furnish them with suitable medicines, and to speak a word in season for the good of their souls.

“Poor Mr. Brewer is almost worn down with the weight of his toils. He is literally “in season and out of season.” The slender sum which he receives from the United States, he expends in supporting two Greek schools, and other works of Christian love, while he maintains his family by teaching himself a school for the children of the Frank residents. This is an important institution in two respects; it furnishes an opportunity of imparting religious instruction to the pupils entrusted to him, and through them to exercise a good influence upon their respective families; and it has, also, prevented many from sending their children to a Romish Seminary established in the vicinity. When it is considered how important a bearing the character and habits of protestant residents, in all parts of the world have upon the missions near them the value of efforts for their improvement will be duly estimated. Mr. Brewer established, during my stay, a Sunday afternoon lecture for the pupils of his school, which was held in the chapel of the Dutch Consulate kindly granted by Mr. Van Lennep for this purpose. In the same chapel Mr. Lewis preaches in the morning in Italian, using an abridged translation of the Common Prayer in the same language. Mr. Brewer is aided in the female department of his Frank school by Miss Reynolds, who is also actively engaged with him in a Sunday school, and other good works. At his house I was invited to direct the services on the first Monday evening in May, which I did, by suitable se-

lections from the Liturgy, and a familiar address in regard to the Missionary spirit, as developed at different periods of the world. The services were rendered more animated and interesting by singing.

“To the Greek Bishop I made two or three visits. He complained that the missionaries had printed and put into circulation tracts in which his Church was represented as idolatrous. I assured him that no such had issued from our presses and left with him copies of our publications to examine at his leisure. The Greek Ex-Patriarch, deposed some years since by the Turkish Government from his office, I found an excellent man. His person and manners are very prepossessing, but he has the misfortune of being quite hard of hearing.

“After my first visit to his house, whenever he met with me in the streets he would stop, hold my hands in his, and thus stand and talk with me ten or fifteen minutes. It seemed to excite some surprise in the bystanders, as various persons would afterwards approach to ask what he had been communicating to me. We had full conversations regarding the constitution of the Church and the ecclesiastical arrangement of our own branch in the United States. He said that he had often conversed on the same subject with the Rev. Mr. Williamson the late Chaplain at the British Factory. The latter had informed him that “the procession of the Holy Ghost,” a point of so much importance to the Greek, was little discussed in the Church of England and that it would never be made an obstacle to the Union of the two Churches. I told him that such was also the view of Bishop Burnet, the able Commentator on the Articles of our faith and that I believed it to be also the sentiment of the great mass of our clergy. The Ex-Patriarch thought that we ought to hold a synod in order to remove a phrase not Scriptural from our Liturgy, and thus lessen the points of difference between us. I replied that that perhaps would be done when circumstances should allow the subject of an union of the Churches to be brought forward. This Bishop takes also an interest in the conversions of the Jews, and confers with Mr. Lewis on the subject. He made many inquiries of me regarding the condition of the Jews in the United States, and when I informed him that being liable to no persecution or political disabilities, they had little of that bitterness of feeling towards Christians so prevalent among Jews here, and that often by marriage, and in other ways, they were led to drop their ceremonies, until finally many became absorbed into the mass of nominal Christians, he called from his balcony a neighbour Jew to give him the intelligence. The day before I left Smyrna I met this venerable individual for the last time. He begged me not to forget a promise he had drawn from me to send him a supply of books for a school he was fostering in the interior, and expressed his sense of the benefits we were conferring on his nation. During the Greek revolution he was persecuted and compelled to flee for his life. He took refuge in the house of Mr. Barker, of the Bible Society running along the roof of some adjacent houses, and forcing himself through a garret window. Mr. Barker concealed him until the Turks threatened to put to death a number of the principal Greeks, if he were not given up. He was finally redeemed by a large sum of money raised by the

Greek merchants, and thus spared a cruel death.

"With Mr. Lewis I also called upon the Armenian Patriarch of Jerusalem, who is acting here as Bishop of Smyrna, the Bishop himself having gone to Jerusalem, as vicar of the Patriarch, who has not energy enough for the demands of his station. As he spoke none but Oriental tongues, we had to converse through an interpreter. The state of Armenian literature,—the origin of their Church,—the intercourse of Bishop Heber with Armenian Ecclesiastics of rank in India, were among the topics of conversation. From this intercourse, and others with Vertabets of respectability, I gained new assurance that the constitution of the ministry in the Armenian Church is the same as in our own. A little confusion sometimes arose on first inquiries, by their misapprehending the point I had in view. They would enumerate not only the three regular orders, but what are termed the sub-orders, and the distinctions between married and unmarried clergy. But after a little explanation, it was evident that their views were essentially the same as ours.

"I preached for Mr. Arundel two or three times during my stay, distributed some books to Greek priests and teachers of schools and left a small supply with Brother Jetter, for distribution and sale. The arrival of several American vessels brought us letters, papers, boxes of clothing, paper for the press, and money. These were peculiarly acceptable as we were much in want, and the intelligence of the progress of religion at home, was well calculated to gladden our hearts. To you, who daily receive these tidings from the press the excitement cannot be so strong: but when after four or five months delay, we receive our packages from the kind friends who still remember us in love, the very sight of the outward covering produces no ordinary sensation—and when we meet, on opening them, with accounts of the increased activity of the servants of Christ, and the blessing of God upon their endeavours, we can often scarcely sleep for joy. One of the American vessels which arrived, had been boarded by a pirate, and there were reports that others were among the Islands. As I had with me a large amount of property, I was happy to avail myself of the kindness of Capt. Perry, who offered me a passage back to Athens in his own cabin, and took on board the whole of my effects, amounting to about sixty boxes and packages, including the purchases of family articles for myself and other Missionaries. Every attention was paid me on the passage by Capt. Perry and his officers, and I feel strongly the obligation under which I lie to them.

"During the summer and autumn, there have been issued from the press 2,000 copies of Xenophon's Memorabilia, and Plato's Gorgias and Apology of Socrates. Colburn's Arithmetic has been also completed, and Benthly's Modern Greek Grammar. I have had a considerable portion of the first volume of Robertson's Scripture Characters translated and shall put it to press as soon as circumstances may admit.

"I am anxious to commence a periodical publication, devoted to the interests of religion and education, but until I can have a proper superintendent of the office, and the means of supporting a constant translator, I am obliged to hold back. I intend, also, to publish a translation of Clemens Romanus, with the original text, as the first of a series of selections from the earlier Fathers; and other works are in preparation, which I hope to see some day in wide circulation.

"I have also prepared a geography, a considerable portion of which has been translated; but the work is interrupted for the present, until the new divisions of Greece shall be determined, as it would be a serious objection to it if found erroneous in this respect a few months after its publication. Some portion of the public may suppose that too much attention is paid to works merely of a secular nature. Their objections would be removed, if they could form a proper idea of the state of the country, and if they would compare our operations with those of Missionaries in other parts of the world. Schools cannot exist without elementary books, and it is idle to sup-

pose that people will send their children to school simply to read the Scriptures, and learn a Catechism. What keeps the nation in its present state of degradation and binds them so strongly to their superstition, but the deficiency of the means of instruction? Why are the priests generally unable to comprehend aright the services of their Church and the blessed Gospel, but because they have been deprived of the means of acquiring a knowledge of ancient Greek, in which they are all written? We are as anxious as any one at home can be, to devote ourselves wholly to spiritual matters, and it is only in reference to the spiritual benefit which is like to result from our present efforts, that we engage in them. The printing of a few school books, and their use in the schools does not, in the mean time, interfere with the circulation of the Scriptures and religious tracts, nor with their being read by the pupils under instruction, and frequently and faithfully expounded to them. This has been the most delightful part of Brother Hill's work, since our division of labour, and I have deeply to regret that my state of health has allowed me to take so small a part in it. My time, however, has not been idly employed. I have made arrangements and preparations for the active occupation of my department as soon as the Committee shall send me a printer, and I have the means of keeping a translator in constant employ. In my frequent conversation with Greeks and strangers, I have endeavoured to keep in view the great interests of the Redeemer's kingdom. With the Bishop and some of the priests, I have had various interesting interviews, and have found their dispositions uniformly kind and friendly. The Bishop received from me a quantity of religious tracts, to circulate with his own hand. Our books and tracts have also been sent to Egina, Syra, Tenos, Napoli, and other parts of Greece proper, in quantity, and also to Samos, Scala Nuova, Smyrna, the interior of Asia Minor, the neighbourhood of Mount Olympus, &c. &c. A deacon was sent express from a village near Mount Olympus, where there exists a promising school, with a letter from the magistrates and clergy, supplicating for a supply of our publications. A small quantity of our books have been sold, but the greater part have been distributed gratuitously. Sales are, however, on the increase, and I hope during the coming year, to sell the greater part of the school books. The troubled state of the country has been a great hindrance hitherto to the circulation of books.

"I have received into the office to learn the trade, Stephen Levi, a converted Jew from Smyrna, who was baptized, some months since, by the Rev. Mr. Lewis. He was obliged to be concealed from the indignation of the Jews in the houses of the Missionaries there, until they could send him to Rev. Mr. Hildner, at Syra. As he had no employment for him, he begged me to take him into the printing office, as there seemed to be no other means for him to gain a support. I at length consented, and hope that it may turn out, through the divine blessing, both for his advantage and ours. His appearance is in his favour, and I ask for him the prayers of our Christian friends at home that he may be found faithful, and daily receive increased knowledge in the Gospel of our salvation."

From the Presbyterian.

THE ABBE DUBOIS,

Our readers would no doubt be pleased to know a little of the Abbe Dubois, who was a missionary to India, and who may be regarded as a fair specimen of all Popish Missionaries. In his "Letters on the state of Christianity in India, he proposes this question: "Is there a possibility of making real converts to Christianity among the natives in India?" and answers the question by saying it is utterly impossible! Do we ask the Abbe the ground of this conviction? He replies, "The Christian religion has been announced to the natives of India (by the Jesuit missionaries) without intermission during the last three or four centuries: at the beginning, with some faint hopes of success, but at present with no effect." Speaking of himself he says, that "he had laboured in India two and thirty years in vain, every where the

seeds sown by him have fallen upon a naked rock and have instantly *did away*. At length *entirely disgusted at the total inutility of his pursuit* and warned by his grey hairs, that it was full time to think of his own concerns he has returned to Europe to pass in retirement the few days he may still have to live." This by the way may be recorded by the Catholic Herald, as one of the famous instances of the success of Popish missions, of which it is penitentially boasting. Yes, the Abbe dooms the Hindoos *en masse* to eternal reprobation, because i they could have been converted, the Roman Catholics would have converted them in the course of three hundred years; but since they have failed, no others can succeed. But softly, Monsiur Abbe; we have a question to propose, as to the means employed by the Jesuits for their conversion, before we resign so many millions to inevitable reprobation. Let facts and the admissions of the Abbe himself furnish an answer. "We withheld from them the Scriptures—we concealed with care, every thing in the Christian religion likely to wound the feelings, or offend the prepossessions of the natives, and endeavored in every possible way to conciliate their minds—our Priests styled themselves Brahmins, made frequent abstinions, applied to their foreheads the holy paste made of sandal wood, and put on the idolatrous dress—we indulged their taste for idolatry by substituting the images of the Virgin, Peter, Thomas, Sebastian and other saints, for the Lingum, Mahadeva, &c.—we indulged their taste for pompous ceremonies, for we celebrated the great festivals of the church by a theatrical representation of the event commemorated, and followed it by an exhibition of fire-works, accompanied by repeated shouts, and the barbarous music of of the Indians, as at the Hindoo festivals—we imitated the ceremony of the Rutt, by placing the image of the Virgin on a car, and dragging it round the church, in the same manner as the Hindoos drag their idols round their temples—our maxim was 'if we come among dogs, we must do as dogs do,'—in a word, we adopted every expedient to make the transition from Hindooism to Christianity as easy as possible." Well, sir, did not all these strenuous and ingeniously devised measures multiply converts? No. The Abbe says, "The low state to which it (Popery) is now reduced, and the contempt in which it is held, cannot be surpassed. There is not at present in the country more than a third of the Christians who were to be found in it eighty years ago, and this number diminishes every day, by frequent apostasy. It will dwindle to nothing in a short period."

Since then, the Roman Catholic missions among the Japanese and Hindoos have sunk into ruin, notwithstanding all the showy machinery employed by the Jesuits, will Protestants have the temerity to attempt the conversion of the heathen, by the simple preaching of the offensive doctrine of Christ crucified? The Abbe says the attempt will be folly; we say, it will be the mighty power of God to salvation.

RELIGIOUS.

THE TRUE END OF AFFLICTION.

"O, I would not for worlds entertain the vague notions of suffering or sorrow, which are afloat, even amongst those who talk about 'some wise and good end, to be answered by our trials.' There is such an end intended by God: but it is both wiser and better than any thing which is usually meant by this familiar phrase. All that it amounts to, in popular opinion, is, that trials may be a paving the way for brighter days; and, in the meantime, improving the general character of the sufferer. Now, although there be much truth in this interpretation, the *grand truth* is not distinctly in it. That is—that trials form one of God's methods of saving 'souls alive,' by leading sufferers and mourners direct to the cross and mercy-seat, to seek for grace. Salvation is the end which God has in view by the discipline of Providence. The good He intends, is a definite, an infinite, an eternal blessing. It embraces, indeed, the general improvement of the character: but it bases and begins that renewing of

the heart, by leading on the soul to the glories of the atonement; by bringing the conscience and the understanding under the authority of truth, and of the Spirit of truth and holiness.

"Mark my words. God sympathizes with your sorrows, far more than any of those who weep whilst you weep. I do not mean that your friends are insincere in their sympathy: but I do mean that they cannot hold your sorrows so sacred as God does. He sees in them, and intends by them, that, which may lead you safe into the heaven of heavens, by leading you direct to the hope set before you in the gospel. Now, his design you must fall in with, if you would get real good from your trials. All their natural influence, however moral in its character for a time, will be as the early cloud and the morning dew, evanescent. Many have wept at the family grave, who are now laughing in the chair of the scold or the drunkard. Many, who imagined that they had buried their vices and their vanity in the parental tomb, are now filling up the measure of their iniquity and taking their swing in both crime and folly. If, therefore, you meant well, by any promise you gave to a dying mother; by any tear you shed at a father's sepulchre; by any pledge you gave to the God of heaven, when He made your "heart soft," follow up, follow out your resolutions—by following Providence to the cross of Christ. Providence arose to lead you there. To bring you there—it smote you. To drive you there—it repeated its strokes. And the explanation of all its discipline is this, "What is a man profited, if he gain the whole world and lose his own soul;" and lose it he must, unless he set himself by consideration and prayer, to invite and invoke the renewing influences of the Holy Ghost.—*Manly Piety.*

For the Sunday School Journal.
EXTRACTS FROM LUTHER

MR. EDITOR.—Several months ago, one of your correspondents gave a number of original translations from Luther's writings, which, I believe, were very acceptable. I find in an old number of the Christian Observer some scraps from the same author, which may be new to your readers.

Finally, my brethren, be strong in the Lord, and in the power of His might.—Eph. vi. 10.

Would you be strong and invincible, you must take the Lord Christ as your strength. Lay fast hold of Him, and exercise yourself in relying upon Him, that he may be well known to you, and His word be held pure by you, and be daily used and learned with all diligence; that thus of God's word and your heart they may be made but one thing; and the truths of it be as certain to you, and more certain than your own life. When you have done this, you will be really strong and secure, and will be able to remain safe and unconquered when the devil or his messengers come against you.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. Gal. ii. 16.

Take heed that you make no mistake here, nor suffer yourself to be led off from faith to works. Good works a man must indeed perform; but not on them must he place his confidence, but on the work of Christ. And we must resist sin, death, and hell, not with our works; but they must lead us from ourselves to the righteous Saviour, to the King of Zion, who can alone conquer these enemies, who knows how to deal with sin, death, and hell; who is the overcomer of sin, the destroyer of death, and the swallower up of hell. To Him you must leave the dealing with such foes; and you must employ your works on your neighbor, that you may thereby have a certain evidence of faith, in the Saviour and destroyer of sin.

What is the chaff to the wheat saith the Lord? Is not my word as a fire and a hammer which breaketh the rock in pieces? Jer. xxiii. 28, 29.

That is a sure evidence that the word is sent forth from God, and comes from Him, when it cuts, as it were, and strikes, and works efficaciously in the heart, and excites men with earnestness of mind to live according to it, and to desire more and more to hear it; as it is written, He that eateth me, shall hunger more after me; and he that drinketh me shall thirst more after me. And

thence comes it, that in our times, preachers are indeed most elegant and fine, and yet but little fruit is produced by them. The reason is, it is they who say such and such things of themselves, instead of following God, and the people hear what they affirm, and do not believe it as the word of God. Thus man's reason presumptuously shines unto man's reason, God and not man.

Bear ye one another's burdens, and so fulfil the law of Christ. Gal. vi. 2.

Christ's doctrine does not reject you at once. If you cannot so quickly turn yourself, and so easily yield, though it has too much cause for doing it; but it sees that you are wounded and weak, and deals with you tenderly, and teaches you the right truth, and bears with you and suffers you, if you cannot so well stand and manage of yourself, and gives you time for it, that you may finish the learning of it, and leaves you to do as you are accustomed, and as you can till you gain strength, and know the truth more clearly and certainly. Therefore we must so learn Christ, as to remember that in his kingdom there are only sick and diseased folk, and that it is nothing else than an hospital, where the bruised and sick lie, on whom we trust willingly and affectionately attend.

From the Churchman.
THE EDUCATION OF THE CHILDREN OF
PROTESTANTS
IN ROMAN COLLEGES AND SEMINARIES.

WHILE reading in the Churchman of the 22d instant, the letter of the Roman Catholic Archbishop of Baltimore, extracted from the "Reports of the Leopold Foundation," I was struck with the following passage:—

"In all Catholic institutions for education a large proportion of the children are Protestants, a circumstance which contributes not a little to the spread of our holy doctrine and the removal of prejudices."

The case is not misrepresented. From a private letter, before me, from one of the students of a Roman Catholic College of high eminence, I learn with astonishment, that "about two thirds of the boys are Protestants." Such a fact, in such an age, is truly astonishing! Can parents be blind? or are they indifferent to the truest interests of their children?

It will not be denied, that it is next to impossible that a boy should come from a seminary where daily and hourly appeals are made to the feelings—the superstitious feelings of his nature, as wholly free from attachment to the doctrines he has heard within its walls, as when he entered it. If a boy be at all susceptible of religious impressions, it is most probable that he would in such case, become a thorough convert to the faith continually urged upon him. Now, it is notorious that the Roman Catholic Church wins and keeps its converts not by the force of argument, but principally by incessant, and, to young minds, almost irresistible appeals to the feelings. The solemn music, imposing ceremonies, and awful denunciations of her services, will strike deep root into the young heart, while better seed will often find merely a resting-place upon the surface to be blown away by the first breeze that passes. I do not grant that the Papal Church is best calculated to make Christians, but converts to her own dogmas. But her doctrines once received are hard to be abandoned. And what sincerely Protestant parent would not rather follow his offspring in the guileless innocence of childhood to the grave than see them grow up blinded and trammelled by the bands of a superstitious faith?

Nor are any safeguards against error given to youth when they are sent to Roman seminaries, save, perhaps, their prejudices, and sometimes their Bibles. The former are worth little; the latter may be worth much. As to their Bibles, if pupils in such institutions were only allowed to keep them, read them, and interpret them for themselves, the case would be somewhat bettered. This, however, they are if possible, never allowed to do. Their Bibles are taken away, or else their use is so restricted as to render the deprivation almost equally great. But even supposing that the free use of the word of God is allowed, the pupils of Roman priests will have their minds so deeply and constantly imbued with

the spirit and doctrines of their instructions, that debarred as they are from the instructions of Protestants, they can hardly fail of putting such a construction upon what they read, as will favor, not oppose, the opinions of their teachers.

Melancholy experience attests that the avowed object of Romanists (acknowledged in the extract with which this article commenced) in founding such institutions is too often attained. Protestant parents often discover their error when it is, alas! too late to retrieve. Their children may not become true Christians, but they often do become Papists. Education, which ought to have led them in the right path; has been the means of their ruin. Their parents ought to have been their guides but they have neglected—no, not neglected—it would have been well that they had done so;—they, their own parents, have ruined them!

It cannot be pleaded in excuse that Roman Catholic seminaries are the best. Institutions equal and superior in both literary and religious advantages are every where to be found. Such excuses are especially vain at this day. Christian institutes bless our land in quite sufficient numbers to render any co-operation with popery unnecessary.

It would be well that public opinion on this point should be brought out and more fully and firmly established than it has yet been, for thus and thus only can we hope that this evil will be effectually checked. I. B. R.

March 24.

From the Episcopal Recorder.

BRISTOL COLLEGE PENNSYLVANIA.

The peculiar religious advantages of this college, present a feature of great interest. The president sustains the relation of pastor to the students and families connected with the institution. The faculty as a body recognize also the obligations and duties of religious guardianship over the students. At the faculty meetings of each week the religious state of the college and the spiritual interests of individual students are made subjects of inquiry and prayer in connexion with their progress in study, and their faithfulness in business in the manual-labour department.

The weight of religious influence on the part of a large number of pious students who are studying for the ministry, should be regarded as of very precious account in this estimate. Of the whole number of students, it is hoped that between fifty and sixty are truly spiritual in heart and life. Several of these appear to have been brought to a saving knowledge of the truth since their connexion with the college. The greater part of those who are regarded as truly pious, are now communicants in the college church. The exemplary, and in many instances, deeply serious deportment and spirit of the remaining part of the students, afford the most animating promise.

The moral power and efficiency already possessed by this college, and beginning to be exerted in the promotion of the most cherished objects of beneficence in the church, may be in some degree illustrated by the doings of its infant missionary society, which is auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States. A course of monthly missionary lectures in connexion with the general subject of Christian beneficence, and the responsibilities of the church in the nineteenth century, was commenced soon after the organization of the institution. These lectures are especially designed to promote and cherish an intelligent and scriptural missionary spirit, among the students and the other members of the congregation of the college church. The missionary society was organized on the first Monday evening of December. It will this year contribute to the cause of Missions in the Church, more than \$300. The monthly contributions making up this aggregate, are upon the following simple plan. A missionary subscription book is formed for the year, of three or four sheets of paper, stitched together. The caption of the first page is, "Missionary subscriptions of the faculty, students, and families of Bristol college, for the year 1834." Below this, is a specific pledge, for a monthly contribution,

which pledge is underwritten by those who subscribe. (An article of the constitution requires that this monthly contribution shall be three cents or more.) Each page of the book is ruled in such a manner as to leave on the left hand margin a space for the subscriber's name, and on the right of this, twelve spaces for the twelve months of the year, each of which is designated by the name of the month, as January, February, March, &c. When the subscription is made, commencing, for example, with the month of January, the amount which the subscriber pledges to contribute each successive month of the current year, is placed in the space for January, and paid at the time. At each subsequent monthly missionary meeting, he brings the same amount wrapped in a small piece of paper, which has his name and amount of monthly subscription, legibly written within, and when the box is presented, drops it in as a contribution. At the close of the meeting, the treasurer of the society, on examining the collection, opens the paper, and finding the amount to agree with the monthly pledge of the individual, enters it into the blank space for that month; and so on during the year. Thus the important and to a certain extent, essential idea of *systematic and periodical contribution*, is kept before the mind, while the scriptural principle of giving "according as the Lord hath prospered," is more deliberately weighed, and acted upon, at the time of subscription, and a lively interest in the object is cherished, along with the feeling of self-denial, which is an important aliment in a vigorous and efficient habit of Christian beneficence.

It should be observed, that this principle of self-denial in the contributions of the students, is modified in a very interesting manner, by the circumstance of their mutual labor—each student actually making their systematic and regular contribution from the avails of his work. Thus, more than three quarters of the amount paid into the Lord's treasury, in aid of missions, from the college this year, will have been earned in the shops, and on the farm and gardens. This, however, is only a fraction of the avails of their labor, a few contributing twenty-five cents, and a few fifty cents, but the majority of the students only twelve and a half cents a month. By an article of the constitution of this society, seventy-five dollars are annually to be paid to the treasurer of the Episcopal Education Society, to found a scholarship, to be called "The Missionary Scholarship of Bristol College." This is designed to support some student who has devoted his life prospectively to the missionary work in a foreign field, and who is prosecuting his studies with this view.

AWFUL CALCULATION.

An ingenious, authentic, and valuable statistical work published a few years since, says that the number of inhabitants who have lived on earth amount to about 36,627,843,275,075,849. This sum, the writer says, when divided by 3,096,000, the number of square leagues of land on the surface of the globe, leaves 11,320,698,732 persons to each square league. There are 27,864,000 square miles of land, which being divided as above gives about 1,314,522,076 persons to a square mile. Let the miles be reduced to square rods, and the number he says will be 1,853,173,600,000, which being divided as above, gives 1283 inhabitants to each square rod, which rod being reduced to feet and divided as above, it will give about five persons to each square foot of terra firma on the globe. Let the earth be supposed to be one vast burying ground, and according to the above statement, there will be 1283 persons to be buried on each square rod; supposing it capable of being divided into twelve graves, it appears that each grave contained 100 persons, and the whole earth has been one hundred times dug over to bury its inhabitants! supposing they had been equally distributed.

What an awful, overwhelming thought! What a lesson to human pride! to human vanity! to ambition! what a lesson to the infatuated being who has centered all his hopes and affections upon the evanescent pleasures of this truly transitory life.

[Presbyterian.]

From the Lowell Observer.

THE JOYS OF REPENTANCE.

"Which is the most delightful emotion!" said an instructor of the deaf and dumb to his pupils after teaching them the names of our various feelings. The pupils turned instinctively to their slates, to write an answer; and one with a smiling countenance wrote *Joy*. It would seem as if none could write any thing else; but another with a look of more thoughtfulness put down *Hope*. A third with a beaming countenance wrote *Gratitude*. A fourth wrote *Love*, and other feelings still claimed the superiority in other minds. One turned back with a countenance full of peace and yet a tearful eye, and the teacher was surprised to find upon her slate—"Repentance is the most delightful emotion." He turned to her with marks of wonder, in which her companions doubtless participated and asked—"Why?" "Oh," said she in the expressive language of looks and gestures, which marks these mutes—"it is so delightful to be humbled before God!"

She had been one of Nature's lofty spirits, whose very aspect seemed to demand the deference of those around her, and who had strong claims to it. She had recently become "as a little child," under the influence of the gospel and pride had not only yielded with sweet submission to the will of God, but had bowed without a murmur to the reproaches and almost persecutions of companions who hated the light when thus reflected from the countenance, and conduct, and conversation of one like themselves. She had been utterly ignorant of moral obligation. She had learned the evil of sin, and at the same moment, the ample provisions for its forgiveness—and the humbling melting of the soul, in penitential love and gratitude, and joy, surpassed, in her view all that the whole circle of emotions could furnish.

Reader! do you know this joy? Do you know from your experience how "delightful it is to be humbled before God?" Repentance is indeed a duty—you admit it, and you have perhaps endeavored to perform it. But has it been *only as a duty*? Has it been like a catholic penance, entered upon with resolution—performed with exactness—and finished with perseverance as a task—painful and irksome and humiliating in itself; but pleasant only in its consequences, and tolerable only in its effects? If so, you have reason to tremble, but it had been only "the sorrow of the world which worketh death." You have all the sorrow and self-denial of religion without any of its joys, or any claim to its hopes—of all men, surely such are the most miserable? Of all men they have the strongest inducement to turn to God with their whole hearts, to sweeten their sorrow with love and gratitude, instead of rendering it more bitter with fear and distrust. The great master of the Christian desires *willing servants*, and will not admit the *bond slaves* of mere duty to his presence.

If you know this "delightful emotion"—if you find it hereafter, you will prove it by indulging it often. The occasions will not cease on this side heaven. The opportunity will recur every hour and never will your peace be sweeter or your hopes surer, than when, like this deaf mute, you find it "*delightful to be humbled before God*," and feel "*The Joys of Repentance*."

SIGMA.

DR. THOMAS SHERIDAN,

Celebrated for his erudition and his wit, was during his prosperity a welcome guest at the tables of the great. His society was eagerly courted, and he erroneously attributed this to his superior talents and worth, but it was owing to his propensity to humor, to mimicking, and buffoonery, which made his presence acceptable; and when age stole upon him, and misfortunes and imprudence involved him in pecuniary distresses, he was treated with neglect and even with insult, by those who were once proud to welcome him to their splendid halls.

Sheridan was an instructor of youth, and although his conduct in many respects was not free from censure, yet he instilled into the minds of his pupils the purest lessons of virtue. The follow-

ing is an extract from an obituary notice of this singular man, in one of the papers of the day:

"Died Sept. 10, 1738, Dr. Thomas Sheridan, of Dublin, aged 55 years. He was a great linguist, a most sincere friend, a delightful companion, and the best schoolmaster in Europe. He took the greatest care of the morals of the young men committed to his care, and it was remarked that none of his scholars ever was an ATHEIST or a FREE THINKER.—S. S. our.

IRRITABLE CHRISTIAN—READ THIS.

There was a clergyman, who was of nervous temperament and often became quite vexed, by finding his little grand-children in his study.—One day, one of these little children was standing by his mother's side, and she was speaking to him of heaven.

'Ma,' said he, 'I don't want to go to heaven.'

'Do not want to go to heaven, my son!'

'No, Ma, I am sure I don't.'

'Why not, my son?'

'Why, grand-pa will be there, won't he?'

'Why, yes; I hope he will.'

'Well, as soon as he sees us, he will come scolding along, and say, "Whew, whew, whew, what are these boys here for?" I don't want to go to heaven, if grand-pa is going to be there.'—*Religious Magazine*.

EDUCATION OF DAUGHTERS.

Since there is a season when the youthful must come to be young, and the beautiful to excite admiration, to learn *how to grow old gracefully* is, perhaps, one of the rarest and most valuable arts that can be taught to women. And, it must be confessed it is a most severe trial for those women to lay down beauty, who have nothing else to take up. It is for this sober season of life that education should lay up its rich resources. However disregarded hitherto they may have been, they will be wanted now. When admirers fall away and flatterers become mute, the mind will be driven to retire into itself, and if it find no entertainment at home, it will be driven back again upon the world with increased force. Yet forgetting this, do we not seem to educate our daughters exclusively for the transient period of youth, when it is to maturer life we ought to advert? Do we not educate them for a crowd, forgetting they are to live at home?—for a crowd, and not for themselves? for show, and not for use? for time and not for eternity?—H. MORE.

From the New-York Evangelist.

IF OTHERS WILL NOT, I WILL DO IT MYSELF.

Messrs. Editors—Some who write, and some who speak on the subject of Christian Retrenchment, are perplexed with misapprehension. They seem to have an unwonted aptitude in mistaking the question. Can I have the privilege of a very small space in your columns? It is what you do not deny to others. I ask the favor thus particularly because I have found more than one Editor very bashful in granting a similar one. I wish to save some of my brethren the toil of fighting a doctrine which no one believes. I wish it possible to make one or two points in this debate exceedingly plain. And to accomplish this, I ask your notice of a hypothetical case.

Will you fancy that you see landed on the beach, from a tall ship thirty orphan children in a destitute condition. You inquire after their friends and learn that during a protracted voyage, they were swept off by a merciless pestilence. The seaport contains a hundred families, but is distant from any other settlement. You are watching to see if the inhabitants of that town will have compassion on the youthful sufferers. One man, who is wealthy, declares that he has the charge of two orphans already, and he deems that his full share. Another avers that his heart is tender, and he would assist speedily, but his house is small, and he cannot. Another says that he is always willing to aid in such cases, but at present he is in debt, and we should always be just before we are generous! Another remarks that he can scarcely provided for his own children, and he believes the doctrine that *charity begins at home*. Another is at a horse race.

another at a ball, another in his field, &c. &c. &c., and cannot be induced to notice the case in any way.—But there are three individuals who feel differently. One of these (a poor widow) you see approach and take three of these pale children under her roof. A merchant selects ten of them and conducts them to his house. A benevolent shoe-maker takes four with him. The rest are left there to suffer, unless some other bosom melts.

On the next day you are at the house of the widow and hear the following dialogue between her and a visitor.

Visitor.—I thought, my friend you were to have bought yourself a carpet. I do assure you it would add to the comfort of your room and save you much toil in scrubbing.

Widow.—I know it. It was my intention. But I must now decline it, for if I purchase necessities for my orphans it will consume the whole of my means.

Visitor.—I must say I think your notions strange. Why should we deny ourselves the comforts of life? You could not at least take care of all of them. There will be suffering in this dreary world and we cannot help it.

Widow.—True I could not do all; but I thought I was bound to do all I could. As for the self-denial, nothing but the extreme urgency of the case led me to encounter such privation.

Visitor.—But there were many who could have taken care of all those children, without even feeling the expense.

Widow.—True. But they did not come forward, I thought, *If others do not, I must do it myself.*

Visitor.—But here is one urgent difficulty.—*What is the duty of one is the duty of another.* Let your principles and practice be pushed, and our town must dispense with the arts, and we must go back to our pristine rudeness. I do not think a state of barbarism at all to be coveted.

Widow.—I did not know that if I used economy so as to do all I could in this case, (also exhorting others to retrench until they were able to feed all the destitute) it would threaten the world with barbarism. Nor do I yet know it. If a 20th part of our citizens were to begin to act, as three have acted, all the indigent would be under roof. And then if barbarism should be discoverable, we might cease to urge the work further. Indeed, this whole sentiment which you have paraded with so much plausibility is a mere sceptical quibble and is only fit for a hiding place for those who have the inclination to do nothing.

Visitor.—But listen to me a moment. Do you not see that if you had bought that carpet you would have increased the funds of the weaver, thus enabling him to do more good. We live by mutual aids and helps, and must not rob Peter to pay Paul.

Widow.—The purchase would have added to the ability of the carpet weaver—how he would have used it I could not know. *How I could use it I DO NOT KNOW.*—I did see the sufferers before me—I knew they must pass the night on the beach, if I did nothing, as the remaining 13 have—my heart bleeds to think of them—you ask me to turn away from a work of charity which is before me, which I could certainly do, for the sake of the uncertainty of what a stranger might possibly do at a future day.

Visitor.—But hear me through—All trades must live—if all were to follow your example, the whole circle of workmen and of merchants, and their families, would be thrown from employment, and from support, and the town would starve.

Widow.—Mark how plain a tale will annihilate that cunning misrepresentation. One half of our village are professors of charity, and are doing something in that way. If one third of that half could be prevailed on to retrench, so as to do indeed all they could, it would immediately provide for all the indigent. The savings of that fraction of our people, could have no sensible or distressing influence on the circle of trades, or the business of our mart. And should this be likely to progress too far, a counter proclamation could be made, (as it was in the days of Moses, (that the people might cease to give, for the work was accomplished. I do assure you, from what I have

seen of mankind, they would most readily obey a restraining proclamation. Men can be prevailed on to cease giving. Do not apprehend ruin from their obstinacy on this point. A man in a certain circle determines to cease business and spend a week in sitting up or waiting on the sick, or in visiting and talking with his neighbors about their immortal souls, will you discourage him, by making a ridiculous display of the awful neglect of domestic duties and stagnation of trade in case every one should act thus. No good action could be performed but would be liable to the same objection. The truth is, the cases requiring charity would run out before the tenth of mankind were brought to act, and so the approaching evil correct itself. This sophism also is mostly used by those who do not really wish to act themselves.

Visitor.—But why not divide it among the many and let each one do a little instead of asking a few to go into extreme retrenchment and privation?

Widow.—That is what I did wish and do wish; but you know that although every one of the professors of charity says he is doing all he can, it is not so; he may think he is, but it is not true. When he says he is already in debt, and must pay his bills in order to be an honest man, that is true. But he might have been free from debt. He has much which he need not have bought. You saw I waited an hour for each one to come and do a little, and when they came not, I said, *If others will not, I must do it myself.*

Visitor.—Well, I now ask you to listen honestly to my longest and heaviest objection. You are a professor of charity, you deem it your duty to influence other professors to higher exertion, also persuade and win over if possible, the world to the same profession. Now, in dress and furniture you are unlike them—you are singularly below them, you will lose your influence with them, and thus an opportunity of doing them good.

Widow.—I think when it is known why I am thus singular, they will forgive me. And as I profess to have my whole heart in deeds of love, they may be more ready to believe me and of course to be influenced by me, than if my bonnet waved with feathers, or my room shone with mirrors, and thus exhibited a contradiction between my words and deeds. And be assured the very wicked admire consistency, and condemn duplicity and cowardice. But be this as it may, this one thing is certain—if I were back on the beach again, and beheld that timid blue-eyed boy casting that disconsolate glance over the cold ocean, as if to say “O my mother, where are you?” If I had to hear those two dear emaciated little sisters weep again, as they wept, and call on the name of their father, I should say again, “my duty is before me, let God take care of my influence.”

Visitor.—Hear me, Madam, once more.—That merchant who took ten children home with him is not rich. The profits arising from his little stock of goods is all his income. I heard him say that he must deny himself a new suit of clothes, and patch the old. Who will buy his broad cloths if he will not wear the article himself—what will become of his custom? And again, how can he sell to others, that which he thinks it wrong to wear?

Widow.—As it regards his custom, let it be known why he wears the patched coat, and I think it will not diminish. I have no doubt when he looked at those ten shivering houseless strangers, he said “my duty is before me, let God take care of my custom.”

But as it regards selling that which he thinks it wrong to wear, the thing is too plain to need an answer. Why did he think it wrong to wear a new suit? Because of the naked wanderers. Why was he under the necessity of taking ten of them? Because others would not, then let him sell to those who will not feed the hungry—and from the profits enable himself to do it. All who are not blind by their own inclinations can see this.

Visitor.—You know our Lecturer on charity. He is a good man and gives much. Besides, it is his profession to study such duties. His furniture would cost at least \$800. Yours could be bought for \$200, what do you say of this case.

Widow.—I say that he is a good man, and by

no means as extravagant as others. But I wish he would practice *extreme retrenchment* until all the orphans had homes. For the professors of charity will retrench none, whilst he does it only partially. One article of unnecessary cost in his own house will furnish an excuse for them to have twenty. And furthermore, *plain minds will make plain calculations.* It is known that there are on the beach thirteen starving children, and one hundred dollars out of his furniture would save four of them for a year. We have talked much of influence. It is my opinion that couple the two last facts and they go further to weaken the force of his lectures than would the coarsest garb he could appear in.

Visitor.—I have one remark more to make. I see a glass in your house which cost five dollars, why not supply its place with one costing fifty cents only. Your bonnet is cheap—but why wear one at all?

Widow.—Although such little subterfuges mostly betray the disinclination of the objector to do any thing himself, yet I will answer you—the glass was purchased before my heart was fairly touched with the miseries of others; but if you will find me a purchaser I will apply the proceeds in the right way. I had thought it right to wear a bonnet. But I do not hold myself up for a pattern. If you have discovered me in error regarding any one thing whatever, go and do better.

APPLICATION.

Brethren,—the souls of the heathen are as naked as we have supposed the bodies of these orphans. As few comparatively are doing all they can to succor them. If a thirtieth part of Christendom were to descend to extreme retrenchment, it would furnish the requisite religious instruction forthwith; and commerce never feel the jar. If all would do a little, the work would be done.—But they will not. We have been waiting, souls are dying, and they do not. Let us say “If others will not, I will do all I can myself.”—Plain minds will make plain calculations about us. Let us consider where, or on what points influence might be lost. When we lecture, we say, a Bible might be blessed to the salvation of many souls that are perishing daily. Inconsistency or cowardice is more unlovely than singularity.

Yours, affectionately, DAVID NELSON.

A CURIOUS FACT.

SIR—I suppose there are few persons who cannot conceive it to be easily possible that two disputants may succeed in convincing each other, and thus, at one time, suffer a mutual defeat and enjoy a mutual victory. We have all felt the force of an opponent's argument, but are apt to forget that, for the very same reasons, our own logic may have been equally efficacious. I have often heard as probably have most of your readers, of an instance of this kind having actually occurred, but, though far from being absurd, I have ever had, I know not how, some misgiving as to its truth. But I have lately met with an authentic record of such a fact. Jeremy Taylor, in his *Liberty of Prophecy*, tells the anecdote, from personal knowledge, of two of his contemporaries, John and William Reynolds. They were brothers, both learned men and able logicians: “The former of which,” to use the words of my author, “being a Papist and the latter a Protestant, met and disputed, with a purpose to confute and convert each other. And so they did: for those arguments which were used prevailed fully against their adversary, and yet did not prevail with themselves. The Papist turned Protestant, and the Protestant became a Papist, and so remained to their dying day.”

[Flushing Journal.]

A Christian seldom wants comfort, but by breaking the order and method of the gospel; i. e. by looking upon his own righteousness, instead of looking off to the perfect righteousness of Christ. What is this, but choosing rather to live by candle light, than by the light of the sun?—WILCOX.

To take up mercy, pardon, and forgiveness, absolutely on the account of Christ, and then to yield all obedience in the strength of Christ, and for the love of Christ, is the life of a believer.—OWEN.

GAMBIER OBSERVER.

GAMBIER, FRIDAY, APRIL 18, 1834.

CLERICAL CHANGE.—The Rev. ANSON B. HARD, of the Diocese of Vermont has accepted a unanimous call to the rectorship of St. Paul's Church, Mount Vernon, in this Diocese.

KENYON COLLEGE.—We are requested to announce that the system of Arithmetic, published by Prof. DAVIES of West Point, has been adopted as the text book in the preparatory department of this Institution.

We have pleasure also in mentioning, that the gentleman engaged in collecting minerals and curiosities in the Mediterranean for the College, has recently been heard from, that he has already a "pretty collection of lavas, sulphurs and ores," and expects to obtain more. He is about to procure in London, copies in sulphur of all the most interesting coins in the British Museum. They are so well executed, it is said, as not to be easily distinguished from the originals.

We insert on another page a dialogue intended to enforce the Christian duty of liberal giving. As it appears in the Evangelist from which we copy it, it contains some personalities in which our readers would not probably be interested, and which do not affect the question discussed. We have therefore taken the liberty of omitting them.

We wish to make a remark upon the principle of this Dialogue. It may seem to many of our readers to go too far, and require too much. "It is a hard saying, who can hear it?" We have no direct answer to make. We lay the appeal directly before their conscience, and, as in the sight of God, wish them to determine for themselves what measure of benevolence is required of them. From such a course nothing but good can result. Some tender spirit, whose habitual inquiry is, "Lord what wilt thou have me to do?" may be led to make larger sacrifices for the Saviour's glory, and the world's good; while those of more callous disposition, who are living solely to themselves, may be startled, and perhaps in some degree awakened to a sense of this duty, on finding its standard set so high.—We leave the application of the principle with every man's conscience in the sight of God, with the single remark, that the sin of giving too much, we believe we have never witnessed,—of the sin of giving too little, the instances are without number.

THE CHRISTIAN LIBRARY.—Our correspondents as well as ourselves, have called our readers' attention to this work more than once. We wish to do it again from a conviction of its great importance. Of all the schemes to which the last few years have given birth to supply the reading community with books, this is, in our judgment, incomparably the best. We have just received the eleventh number of the second volume, the last but one of the first year's publication, and in contemplating it and its predecessors, we are surprised at the amount and quality of the reading furnished us during the last twelve months for the small sum of five dollars, exclusive of the postage. The last number contains the major part of the Sermons of Bishop Butler and the Life of Bishop Wilson. Besides these, there have been published, Bishop Heber's Bampton Lectures, Bridges' Life of Miss Graham, Wilson's Church of God, Smedley's Reformation in France, Tyng's Parochial Lectures, &c. We have given these specifications because the authors are all Episcopalians; a fact which is at once honorable to our Church and to the conductors of the Library. It shows that it is conducted in a liberal spirit, and that if it ought to have the patronage of any, it certainly deserves ours. This, however, is the smallest recommendation of the work. The intrinsic value of every thing which has been published, whether from the pens of Episcopalians or others is such as to prove the Library is of all others the very periodical which he ought to take who wishes to avoid the chaff and secure the wheat of religious literature, and to do so on the most reasonable terms.

Having said so much, we would add but a word more, and that for the editor or publishers, if we thought it could reach them. No work ought to be mutilated. He that gets a work through the Christian Library does not like to be compelled to purchase it in another form, on account of some omission. We refer to such cases as that of Heber's Lectures, the notes of which were most injudiciously left out.

AMERICAN QUARTERLY OBSERVER.—We have received the fourth number of this work, and find it full of interest. Several of the articles which we have read are quite spirited, and present important truths in striking lights. The practice of

giving the author's name in every instance, we shall be sorry to see discontinued, till its tendency is fully tested. In the mean while, however, we think it operates somewhat unfavorably for the reputation of the work. The imagination is not left play enough. If we may quote a Latin proverb: "omne ignotum pro magnifico." Even the works of Scott were regarded with more interest while the authorship belonged to "the Great Unknown;" and the gifted writer of the "Natural History of Enthusiasm" &c. would also seem to set a high value on anonymous publicity. Many of the articles of the Observer, appearing in the North American or American Quarterly, would be rated much more highly than they will be as it is. The reader of these Reviews attributes the articles, good, bad and indifferent, to some of the few distinguished men known to write for these periodicals, and fancies he sees in them all excellencies which none but veterans could reach. In the Observer the writer's name is given, and whose name is it? It may be, he is a man of distinguished talents, but then he is not unknown! And it may be also that the world has never heard of him before, and this at once proves that his production can have nothing in it!!

The Observer is an experiment that ought to be encouraged by all reading Christians. English literature, they are well aware, is pervaded by the spirit of the Gospel in a very small degree, and when we pass from the perusal of the works written in that tongue, to the study of revelation, we are made to feel, in almost every instance, their great want of congeniality. If this can be avoided, it is high time it should be done, and those who attempt it deserve to be patronized. Christian parents especially, must feel that they have an interest in the experiment. To them a work of this character, making their children acquainted with the light literature of the day under circumstances favorable to their religious and moral, as well as intellectual improvement, cannot fail to be acceptable. Works like the present will furnish much instructive and amusing reading untainted by licentiousness and irreligion, and to those of an injurious tendency they will furnish a powerful antidote.

We think it a valuable peculiarity in this work that it gives us brief critical notices of the principal publications which do not need a formal review, and more important still that it contains a quarterly view of public affairs and biographical sketches of eminent persons who have just deceased. By these last features it affords much of the information which is otherwise inaccessible except in the Annual Register.

In the number before us, there is an article on the *moral characteristics of the life and writings of Byron*. It appears that Byron was not happy, according to his own confession, "in having his religious opinions so unfixed" and that while in Greece he took some pleasure in the society and conversation of Dr. Kennedy, a pious physician who sought to lead him to the truth. Like many others, however, while he listened to the truth, he could not find it in his heart to embrace it, and *love and live it*, and therefore presented the singular inconsistency of a seeker, trifling with what he sought. Frequently conversing with Dr. K. on the subject of religion, he would as frequently act and speak as if he cared nothing about it. Upon this conduct, a writer in the Observer remarks as follows:—

"There is a strong tendency in the human mind, when a subject solemnly true is pressed upon its attention, and yet to the proper influence of which it does not wish to yield, to endeavor to cast off, as far as possible, the unpleasant weight of responsibility which is thus thrown upon it, by indulging in an affected levity of word or action. It is on this principle that we account for many of those 'bon mots,' of which we read, uttered by condemned statesmen, and others, led to the block during the scenes of the French revolution, and recorded also on their bloody pages of the history of man. If, says a writer, these sayings of persons thus condemned, were gathered into a volume, they would form a melancholy jest-book of considerable dimension. On the same principle, we account for that 'foolish talking and jesting,' concerning Charon and his boat, and conversations with Radamanthus in hell, recorded by Adam Smith, of his friend Hume, when lying on his dying bed, with the scenes of eternity just before him. We notice in those things, not what some would have us see, the triumph of infidelity, and its power to support what they falsely call a philosophical mind, on the brink of the grave; but a constrained levity, which betokens, even in an infidel, any thing but firmness; and betrays a mind ill at ease, in view of the solemn realities which press, uncalled-for and unwelcome, upon its meditations."

OBITUARY.

Died at the Theological Seminary in New-York on the 29th ult, Mr. GEORGE FREDERICK COOK of New-Hampshire. and a member of the Senior Class in that institution. He will be remembered by some of our readers as having been, some years since, a student of Kenyon. The following sketch is from an obituary notice in the Churchman:

"Though death came suddenly upon him not unprepared. A well-grounded reliance on the merits of his Saviour, and a faithful and conscientious walk before God, had fitted him for meeting its summons without fear or anxiety. The raging of a violent fever deprived him from the first, in a great measure, of the exercise of reason. Intervals, however, there were, in which the triumphs of faith were nobly displayed. The fervor of his devotion at these times, the expressions of his confidence in God, and 'a desire to depart and be with Christ,' the anxiety he manifested for the spiritual welfare of his absent relatives, and his solemn warnings to his fellow students, bore witness to the depth and firmness of his religious character. 'I am not going to die,' were his words, 'I am going to live with my Saviour in heaven.'

Even the incoherencies of a disordered intellect served to show how completely Christian principles and habits had become predominant. Amid all his weakness, he discovered a constant and grateful sensibility to the kind attentions of the Professor's families and those of other friends; and until sinking in the slumbers of death, he ceased not to show his strong affection towards those, who with such tender assiduity, watched by his bed-side: and when at last, in perfect calmness and tranquility, his spirit took its departure, the inspired declaration was forcibly confirmed, that truly "the righteous hath hope in his death." His active spirit of benevolence and devotedness to the cause of religion, his uniformly consistent and Christian conduct, and his modest and unassuming deportment, deservedly secure for him the esteem and affection of all who knew him. In the Sunday School, in the Missionary Society, and other plans of Christian benevolence, his loss will be deeply felt. And the Church at large too, has good cause to lament the early removal of one who gave promise of distinguished usefulness in her service. But his fitness to minister at her altars below, was also a preparation for her courts above; and to those "higher ministries" in which all the redeemed are "kings and priests unto God," we doubt not he has now been advanced.

The funeral was attended after church on (Easter) Sunday afternoon. The Bishop performed the burial service in the chapel of St. Peter's; and the corpse, attended by the professors, several clergy of the city, and nearly the whole body of students, was conveyed and deposited in a vault in the church-yard of St. Luke's.

DIED, at the Theological Rooms, Lexington, Ky., Horatio E. Boyd, of Portland, Maine, formerly a student in the manual labor school near Wilmington, Del., and for the year past a theological student in Lexington. Mr. Boyd is the fourth sad instance of death among the few theological students in the Diocese of Kentucky within nine months.—*Id.*

METEOROLOGICAL REGISTER.

Date.	Sun-rise.	2 o'clock.	9 o'clock.	Wind.	Weather.
April 9	41°	54°	48°	n.	Rain
10	40°	57°	40°	e.	Rain
11	41°	57°	40°	e.	Cloudy
21	44°	65°	50°	s. e.	Clear
13	47°	71°	50°	e.	Clear
14	40°	77°	56°	s.	Clear
15	45°	80°	57°	n.	Clear

RELIGIOUS INTELLIGENCE.

CLERICAL CHANGES.—Rev. A. T. K. McCullum has accepted an invitation to supply, temporarily, Trinity Church, Washington City, (D. C.)

The Rev. Joseph Scott has resigned the charge of St. Paul's Church, Woodbury, and Christ Church, Bethlehem, and has accepted a call to St. James' Church, Derby, Conn. [Churchman.]

PROCEEDINGS OF THE GEN. MISS. SOCIETY.—On the 19th of March the Rt. Rev. C. P. McIlvaine was appointed to preach the sermon before the Board of Directors, at their annual meeting in May next; and the Rev. Manton Eastburn, Rector of the Church of the Ascension, New-York his substitute. —*Missionary Record.*

PLAN IN BEHALF OF THE CHURCH AT JACKSONVILLE, ILLINOIS.—A citizen of Philadelphia, who is desirous of seeing the Episcopal Church established on a permanent basis in Illinois, proposes to contribute five dollars, to aid our brethren at Jacksonville, in building a house for worship, provided nineteen other persons will give a similar sum.

It is understood that the amount contemplated in the above plan, in addition to what has been already collected, will be sufficient to erect a neat, commodious, and substantial edifice.

We trust that those who feel interested in the moral welfare of our country, and the extension of the Episcopal Church, and have it in their power to patronize this scheme, will not suffer it to fail for want of their assistance.—*Id.*

ANNUAL MEETING.—The annual meeting of the Board of Directors of the Domestic and Foreign Missionary Society, will be held at the Society's Rooms, in Philadelphia, on Tuesday, the 13th day of May next, at 10 o'clock, A. M.—*Id.*

AMERICAN MISSION IN GREECE.—A Paris paper of the 14th of February publishes the following complimentary notice of the schools under the care of Mr. and Mrs. Hill, at Athens.—*N. Y. Observer.*

A private letter from Athens, dated the 2d ult., contains the following details:—"I have just visited a very interesting establishment, a school for children of both sexes, founded by an American minister of the Episcopal Church, and his wife. The day I visited them was the third anniversary of their landing in Greece. Mr. and Mrs. Hill did not, at that time, know a word of the language. In all Athens not a single

house was standing, and they were obliged to lodge themselves in an old tower, and after having vainly sought a better place for their school, Mrs. Hill persuaded her husband to whitewash a cellar in the neighborhood, where she made a beginning, assisted by a young Greek girl, sent to them by an American missionary from Syria. Neglected at first by their friends, often in want of money, and detained at Smyrna by the cholera, they have at last succeeded in building a very handsome school, in which they instruct 250 girls and 150 boys.

Sometimes there are as many as 300 pupils present at the same time. They are instructed in reading, history, arithmetic, writing, a little geometry, singing, and the ancient history of Greece. The system adopted is that of mutual instruction, directed by three girls and three masters. Mrs. Hill has taught all the girls to sew, who previously had never seen a needle, and they are very skilful in the use of it. This is an example of what may be done in Greece when the interest of the Greeks is really consulted; there are few countries in the world in which the minister of foreign religion would have succeeded so rapidly; it is true, he avoids all that might be construed into an attempt at conversion,* and hence he is allowed to give instructions from the Bible every Sunday.—There is also another American school here, directed by Mrs. King; it contains 150 girls, but no boys."

* We presume this means merely that the missionaries do not attempt to influence their pupils on unessential points relating to the forms of religion.—Edits. Observer.

The second anniversary of the Young Men's Bible society of Philadelphia, was held in St. Paul's church, on the 27th of March. During the evening addresses were made by several members of the society and others. The Rev. Mr. Winslow, Missionary in Ceylon, who had just arrived after fifteen years absence, made some interesting remarks, and exhibited the Hindoo idol *Dukyen Roy*, which the Rev. Mr. Pearce, of Calcutta, has sent to the American Sunday School Union.

At the above meeting, Mr. Winslow mentioned that there are now in Calcutta ten thousand young men who have renounced Hindooism, but have embraced no other religion.—They are, consequently, exposed to the allurements of the worst forms of infidelity. Numbers of the most pernicious publications, such as the works of Paine and Carline, are sent from this country and Europe, and are purchased by these young men.

As a proof of the power of the simple truth of the Bible, Mr. Winslow related the following incident:

A poor man was thrown into the prison, at Jaffna, (Ceylon.) He there found a copy of the Gospels in Tamil, which had been given to a former prisoner, but thrown away by him. He read it during his confinement, and so soon as he was released, determined to discover whether this was the religion which was taught by the missionaries. Not knowing how to introduce the subject, he pretended that he wanted a piece of money changed, and took the opportunity to ask about the book in which he had become so interested. The proper explanation was made, and in a few months the evidences of his conversion were such that he was admitted to the church.—S. S. Journal.

From the (London) Record.

MISSIONS IN IRELAND.

Connexion of a large body of Methodists in that Country with the Established Church.

Sir,—The inquiry put forth by "W. H. J." in your paper of the 2d inst. relative to the "Connexion with the Established Church," which is claimed by that body of the Methodists of Ireland, whose missions have been advertised in your columns, calls upon us, as the Secretaries of the Society, to submit to your Correspondent's attention, and that of his friends, the following statement.

Without at all entering upon a defence of Mr. Wesley's plans, it may be sufficient to mention that he always professed himself a member of the Established Church, and within less than a year before his decease, he made the following declaration:—"I declare once more that I live and die a member of the Church of England; and that none who regard my judgment or advice, will ever separate from it."—*Meth. Mag.*, 1790.

Notwithstanding this declaration, the Methodists of England did as a body, within a few years of Mr. Wesley's death, so far separate from the National Church as to allow all their preachers, under certain regulations, to administer the sacraments of Baptism and the Lord's Supper to their Societies, and hold service in church hours. This departure from the original plan of Methodism was, however, resisted by the Methodist Society of Ireland until the year 1816, when by a vote of the Conference assembled in Dublin, it was resolved that the Irish preachers should follow the example of their English brethren. Against this innovation on the plan of primitive Methodism a large body of the Irish Methodist strongly remonstrated, involving, as it did in their opinion a total separation from the Established Church of which they were members, and to which they were firmly attached. Their remonstrances proving ineffectual, in 1817 the Rev. Adam Averell, a clergyman of the Established Church, but for many years identified with Methodism, together with a considerable number of the local preachers, and other old and respectable members of the Society, resolved to re-establish Methodism in this country on its original basis, as a purely religious Society.—From that period to the present the Society has put forward its claims to a real, not a fictitious connexion, with the Established Church; and that these claims are well founded, the following facts, it is hoped, will fully establish:—

1. The preachers and missionaries sent out by this Connexion are regarded only as Protestant teachers, and do not in any case interfere with the administration of Baptism and the Lord's Supper, nor do they hold their meetings during the canonical hours for Divine Service in the Church of England.

The trust-deeds of the greater number of the preaching houses are so drawn up that the property in these houses becomes forfeited to the Crown, in case the preachers should ever sanction any separation from the Established Church, or any innovation on the primitive plan of Methodism.

3. The great majority of the members of this Society attend on the ministry of the Established Church, have their children baptised by her clergy, and regularly and profitably partake of her communion. The Society does not, however, interfere with the right of private judgment, in cases where education or prejudice may attach some of its members to other orthodox Churches.

Lastly, At their Annual Meeting in Dublin, the Conference, composed of preachers and representatives of the Societies, attend Divine worship, in one of the churches and unitedly partake of the holy communion.

Now, without taking any merit to ourselves, as a Society, for this adherence to the Church of Ireland, inasmuch as we believe that the interests of religion in this country are closely identified with it, we would submit it to the judgment of your Correspondent, if we may not on the grounds just stated, claim "connexion with the Established Church," and such a connexion, too, as no other "Protestant Missionary Society" could consistently claim, or indeed, under the present circumstances of the Church in this country, would be very forward to do.

Allow us to add, that from the year 1817 to the present, the Society has increased from little more than 5,000 members to upwards of 17,000. There are now in the Connexion not less than sixty preachers and missionaries actively employed in disseminating Gospel truth throughout the Island; and what is above all and stamps with Heaven's approval the Society's operations is, that at no former period has the Lord's blessing more evidently rested upon the Connexion than at present, numbers of persons in different parts of the kingdom have lately been brought to a knowledge of the "truth as it is in Jesus" by the instrumentality of its agents.

A word in reference to the Missionary department of the Society with which we are more immediately connected. In addition to nineteen missionaries several missionary school masters and Scripture-readers are at present employed by the Conference. And who are the most liberal supporters of this agency? We answer, ministers and members of the Established Church who reside amidst the scenes of the Society's operations, and who very generally regard the missionaries as effective auxiliaries in contending with the ignorance, error, and superstition so fearfully dominant in this country. Nor have other denominations withheld from us their aid, convinced as they are that the design of the Society is not to separate persons from the Church to which they belong, but to make them better members of their respective Churches, and better Christians. And we believe we are justified in saying that it is now very generally conceded by the clergy of Ireland, that if it had not been for the Lord's blessing on the faithful exertions of Methodist preachers and missionaries, the great body of the lower class of Protestants, especially in the South and West of this country, would long before this have been lost to the Established Church, and have swelled the ranks of Popery.

We are, Sir, yours truly,
GEORGE KEVINGTON,) Secretaries.
ARTHUR B. KEENE,)

Dublin, Jan. 7. 1834.

WEST INDIES.—The board has made a donation of books as requested in the following application:

I am requested by Mrs. Isabella Holt, late of this city, but more recently a resident of Cincinnati, Ohio, and now in St. Georges, Island of Bermuda, to solicit on her behalf a donation of books from your valued institution. She is about establishing a library, in connexion with schools recently formed among the colored adults and children of that island. You have doubtless learnt through the newspapers, that by a late act of the colonial legislation, slavery is to be abolished in those islands on and after the 1st of August next, thus dispensing with the apprenticeship system, contemplated by the praiseworthy act of British government. Mrs. Holt appears to feel deeply solicitous that this much injured people should enjoy all the advantages of a liberal education upon Christian principles, that they may be rendered a blessing in their new relation to society. She has therefore determined to devote her time and talents to this object; and thus far her efforts have been greatly blessed. She had found the subjects of her sympathy eager to receive and diligent in acquiring knowledge.

A more favorable opportunity for urging upon them the importance of seeking that freedom which is not of this world, but which will make them free indeed, in Christ Jesus, perhaps never has or never will again present itself. Mrs. Holt designs to establish a large library, a newspaper reading-room, intelligence office, and as extensively as possible, common school and Sabbath-schools among them. There are a large number of the slaves as well as the free coloured population who can read, and will read if books are put into their hands. Mrs. Holt is a native of Bermuda, and has spent a great portion of her early life there. And from her constant efforts to promote the temporal, as well as the best interests of the colored people there, has acquired great influence with them, which she may now with great advantage to them, avail herself of.—S. S. Jour.

CHURCH, TITHES.—[The following is the conclusion of Earl Grey's speech—it expresses opinions highly important.] Earl Grey resumed—Deprecating as he did all rash alterations in municipal corporations or the system of the poor laws, he should approach with great caution any general change affecting the Established Church. The noble Duke complained of sentiments said to have been expressed by many friends of government in speeches which were reported in the newspapers, and which he considered highly reprehensible in reference to the Church. Perhaps he (Earl Grey) did not read newspapers quite so much as he ought, or omitted to pay sufficient atten-

tion to them. The noble Duke appeared to wish for a confession of faith from him on the subject of the Church. He had no hesitation in saying he was a sincere friend of the Church—a devoted and zealous supporter of the Church. [Hear.] He was not one of those who would for a single moment appear to encourage the theorists who were for separating Church and State. Such designs he considered wild, extravagant, and dangerous.—[Hear.] He had not concealed his opinion on the subject; he had had various communications with Dissenters, and did not hesitate to say that in some respects, and upon some points which they felt to be oppressive, they were entitled to speedy relief. As far as real grievances were concerned, he felt very anxious, and he was sure the heads of the Church were also anxious, that any relief which could reasonably be required should be afforded; but if the Dissenters pressed for the destruction of the Church Establishment, he at once took his stand against them.—With respect to tithes, it was apparent that there existed a general disposition in the country to remove the source of grievances and dissatisfaction between clergy and people, which arose out of the present system of tithes. It was admitted that something must be done in reference to tithes, and it was his hope at no distant period to be able to bring the subject under their lordship's consideration.—N. Y. Albion.

GENERAL SUMMARY.

We learn from Washington that on Tuesday, the 1st inst. about 6 o'clock in the evening, the Hon. James Blair, representative in Congress from South Carolina, put an end to his life by shooting himself with a pistol. He died instantly.

In the vicinity of Pons, in France, a discovery has lately been made of a great quantity of fossil bones, including those of the elephant, the hippopotamus, the horse, and other animals.

A letter of the 13th, inst. from Madrid, says: "The Archbishop of Toledo, who passes for a chief of the Carlist party, has received orders to quit Spain immediately, and proceed to Rome."

Mr. Gutzlaff commenced the publication of his monthly work in the Chinese language, on the 1st of August. An edition of nearly 600 copies was immediately disposed of to subscribers, and a second one of 300 copies had been printed.

The Canadian Giant, who formerly exhibited in New-York, is dead. He weighed 619 lbs.

A strip of gum elastic applied to any joint affected with rheumatism, has been found in all cases an infallible remedy, says the Lebanon Republican. The prescription is simple enough to warrant an experiment.

The venerable ex-President Madison entered upon his 84th year, on Sunday the 16th inst. He was born on the 16th March, 1751. He retains his bodily health remarkably well. His mental faculties are in the highest state of activity, and his cheerfulness, particularly in female society, partakes much of the buoyant character of youth.

At the General Election for State Officers, which took place in New-Hampshire last week, William Badger, of Gilmanton, was elected Governor of that State without opposition.

An act was passed by the Virginia Legislature, at its late session, for the abolition of Lotteries. No new lotteries are to be granted, and the sale of lottery tickets is to be wholly discontinued after January 1, 1840.

The net produce of the Post Office Department in Great Britain and Ireland, for the year 1833, was 1,399,240*l.* Of this amount there was received from the London Post Office, 637,178*l.*; Dublin, 8,610*l.*; Liverpool, 70,013*l.*; Manchester, 53,499*l.*; Edinburgh, 42,758*l.*

The Parliament of Upper Canada have voted \$1,400,000 for the improvement of the river St. Lawrence.

Morality in Paris.—The French claim to be the most civilized nation on the globe—however this may be, we think it will not be disputed that they are decidedly the most immoral. Every arrival furnishes new proofs of the low and degraded condition of the public morals in Paris. Gambling is prevalent among all classes to a most alarming extent.

By late papers it appears that a Gambler in Paris has made a public challenge to play hazard for 25,000 Napoleons; to commence at one; the limits to be 2,000, with the same proportion in the odds, which in point of fact, is a 4,000 stake; neither to leave off till the 25,000 are won or lost. If not decided at one sitting, the play to be continued, under certain limitations, from day to day.

FOREIGN.

By an arrival at New-York, London papers have been received to the 25th of February.

On the 15th, General Lafayette was still confined to his bed, and his physicians had forbidden all but his intimate friends to enter his apartment.

From the annual report of the British finances, presented to parliament by Lord Althorp on the 10th of January, it appears that there was a surplus of revenue of more than £1,500,000 for the year ending on the 5th of that month, and if the present taxes are continued, it is estimated that there will be a surplus on the 5th of January next of about 2,600,000*l.* The ministry, therefore, propose the repeal of some of the most burdensome taxes.

A new treaty has been concluded between Russia and Turkey, highly favorable to the latter power, several of the provisions in the treaty of Adrianople having been modified so as greatly to relieve the Porte.

The latest intelligence from Portugal is by an arrival at Boston from St. Ubes, bringing news from Lisbon to the 19th of February. A great victory has been gained over the Miguelites, and Lisbon had been illuminated on the occasion.—N. Y. Observer.

POETRY.

SPRING.

The buds on the bough
And the leaf is in the bud,
And earth's beginning now
In her veins to feel the blood,
Which warmed by summer's sun
In th' alembic of the vine,
From her founts will overrun
In a ruddy gush of wine.

The perfume and the bloom
That shall decorate the flower,
Are quickening in the gloom
Of their subterranean bower;
And the juices meant to feed
Trees, vegetables, fruits,
Unerringly proceed
To their pre-appointed roots.

How awful is the thought
Of the wonders under ground,
Of the mystic changes wrought
In the silent, dark profound;
How each thing upward tends
By necessity decreed,
And a world's support depends
On the shooting of a seed!

The Summer 's in her ark,
And this sunny-pluined day
Is commissioned to remark
Whether Winter hold's her sway;
Go back, thou dove of peace,
With the myrtle on thy wing,
Say that floods and tempests cease,
And the world is ripe for Spring.

Thou hast fanned the sleeping Earth
Till her dreams are all of flowers,
And the waters look in mirth
For their overhauling bowers;
The forest seems to listen
For the rustle of its leaves,
And the very skies to glisten
In the hope of summer eves.

Thy vivifying spell
Has been felt beneath the wave—
By the dormouse in its cell,
And the mole within its cave;
And the summer tribes that creep
Or in air expand their wing,
Have started from their sleep,
At the summons of the Spring.

[Presbyterian.

MISCELLAN Y.

TEMPERANCE TEA PARTY.—The third tea party of the Preston Temperance Society was celebrated on Christmas day, in the Exchange rooms. The company amounted to about 1200—the tea-kettle was a boiler containing 200 gallons, erected in an out-house, and forty reformed drunkards officiated as waiters! A band of music assisted—two temperance songs were sung, and several addresses were delivered. The Recorder of the Borough, with a party of ladies and gentlemen, honored the meeting with their presence, and pleasure and enjoyment beamed from every countenance. The contrast between this company, says the Preston Chronicle, and those where intoxicating liquor is used, is an unanswerable argument in favor of Temperance associations. —*Liverpool Chron.*

LORD BROUGHAM'S THREE RULES.—For the benefit of the younger part of the audience especially, I will relate part of a conversation which passed between one of my friends and the Lord Chancellor. My friend asked the Chancellor by what means he was enabled to get through so much business. "I have three rules," was the reply. "The first is, to be a whole man to one thing at a time; the second, never to lose an opportunity of doing any thing which can be done; the third never to entrust to others what I ought to do myself." —*GURNEY.*

On the stony hill of St. Anne, near the village of Cunfin, in the Aube, there is still growing a venerable oak, which, according to ancient records, was planted in the year 1070, in the time of the first race of the Counts of Champagne, 30 years before the first crusade, and 4 years after the first battle of Hastings, when William the Norman, conquered England, and consequently is now 762 years old.—It is 33 feet high up to the branches, and measures in girth, above the roots, 22 feet; its top is thick, but does not extend very wide; the trunk is so completely hollow, that it appears to be only supported by the bark. At the beginning of the present century it appeared to be dying, but it afterwards revived, and last year it bore acorns. —*French paper.*

PADUA.—This city is the paradise of the *Farniente*, the original castle of indolence, the palace of slumber; the soft, silent, somnolent down-bed of Italy. The air itself slumbers, the grape-gatherers nod on the vines, the mules tread as if they were shod with felt; and, though Padua produces no longer the silk and velvet that once made her name memorable to the ends of the earth, the genius of them both is in every thing. All is silky, smooth and gravely superb. A drowsy population yawns through life in a drowsy city, taught the art of doing nothing by a drowsy university. The old glo-

ries of Paduan science are gone to sleep; her thousand doctors, once shedding wisdom into her myriads of students, have sunk down into shudders of poppies, a few innocent old fingers among the shelves of her mighty libraries, dry as her dust, silent as their authors, and not half so active as the moths that revel in their sultry sunshine. Life creeps away in eating grapes and drinking the worst wine in the world; in having the *malaria* fever in summer, and the pleurisy in winter; in sitting under the shade of sunburnt trees, that mock the eye with the look of verdure, and fall into dust at a touch; and in blackening the visage over wood fires, that make man the rival, in odor, color and countenance, of the ham that hangs in the chimney. —*Blackwood's Magazine.*

THE HERO OF NAVARINO VS. DUELLING.—A letter from our London correspondent, the arrival of which has been too long delayed, contains the following paragraph:

It is now some months since I informed you that a stupid braggart had the audacity to send a challenge to Sir Edward Codrington, and on the gallant officer refusing to receive it, the idiotism, to put him as a coward! Not content with such an act of the deepest malignity, the fellow published several statements against the brave Admiral, the whole of which were calumnies of the most flagrant description. Sir Edward then applied to the King's Bench, got a criminal information filed against the challenger, and at the last Assizes the duelist pleaded guilty and threw himself upon the mercy of the Court. On Saturday last he was brought up for judgment, and sentenced to pay a fine of £100, one month imprisonment, and find securities for good behaviour. In delivering this judgment, the learned judge made some admirable observations, and paid a high compliment to the prosecutor. He observed:—"The court cannot help intertaining feelings of gratitude to Sir Edward Codrington, who on this occasion, has shown high moral courage, by preferring an appeal to the laws of his country to that appeal which you wished to promote." —*Jour. of Com.*

IMPORTANT DISCOVERY.—We are informed by two gentlemen who lately passed through Syracuse, New-York, that Mr. Avery, the proprietor of an extensive iron foundry in that place, has made a very important discovery in relation to the casting of iron. The best kind of earth used in foundries is brought, we believe, from Canada. Mr. Avery analyzed this earth, and found it to contain a certain proportion of blue clay. Following this up by a series of experiments, he discovered that if common fine sand was mixed with common blue clay, in the proportion of one tenth part of clay to nine-tenths of sand, it would constitute the best possible composition for casting that he had ever used. Even the most delicate castings came out perfectly free of sand, and required no sort of cleaning by vitriol. He dismissed ten of his cleaners on the spot. Mr. Avery has taken out a patent for his discovery, and estimates that his composition will make an immense saving in the expense of iron foundries—in the diminution of labor, the cheapness of the sand, and in the disuse of vitriol in the process of cleaning. We hope that our neighbors of the Furnace will immediately test it by experiment. —*Brattleboro' Ind. Rep.*

It would not be amiss if the following lines were, to use a phrase of boyhood, *learned by heart.* —*Presbyterian.*

Si sapiens fore vis, sex serva quæ tibi mando;
Quid loqueris, et ubi, de quo, quomodo, quando.

Or thus:—

If you the meed of wisdom seek to gain,
These six sage maxims fail not to retain;
Mind what you say; and where; of whom 'tis said;
To whom; and how; and when 'tis uttered.

THE RICH MAN AND THE BEGGAR.—A rich man was passing along the road in a splendid coach, when a cur sallied out, snarling and barking, and trying to stop his horses by getting before them. A beggar was sitting by the road side, gnawing a bone, and apparently half famished, while his clothes were falling from him in rags. The cur seeing him thus employed, ran towards him and fawned at his feet.

"You should teach your dog better manners," said the rich man.

"He is not mine," said the other.

"Why, then, does he bark at me, and fawn on you?"

"Dont you see that I've got a bone to throw away," replied the beggar. —*Cin. Gaz.*

THE ECHO.—Little George had not yet the least idea of an echo. One day, he happened to cry out in the midst of the fields: "Ho! ho!" and he instantly heard the same words repeated from the neighboring thicket. Surprised at the sound, he exclaimed, "Who are you?"—upon which the same voice also returned, "Who are you?" George cried out: "You must be a very foolish fellow."—"Foolish fellow!" repeated the voice from the thicket.

George now began to grow angry, and he uttered words of defiance towards the spot whence the sounds proceeded. The echo faithfully repeated all his words. Thereupon George, in order that he might avenge himself, searched through the wood for the boy, who he supposed was mocking him, but he could find nobody.

After searching in vain for some time, George ran home, and complained to his mother, that a wicked boy was concealed in the wood, for the purpose of mocking him. "Ah, now you are complaining of your own self," replied his mother.—"Know that you have heard nothing but your own words; for even as you have more than once seen your face reflected in the clear water, so you have just heard your own voice in the wood. If you had uttered an exclamation of kindness, you would not have failed to receive a similar exclamation in reply. It is thus in every-day life. The conduct of others towards us is generally but an echo of our own. If we deal

honestly with them, they will be disposed to do the same towards us. But if we are harsh and rude towards our fellow creatures, we can expect nothing better on their part, in their conduct towards us." —*Parley's Magazine.*

A HARD DRINKER.—A man in a town in Pennsylvania became a notorious drunkard and reduced himself to the lowest state of degradation, and his family to absolute wretchedness. About two years and a half ago a tavern keeper in his neighborhood, presented his bill for whiskey which he had swallowed in one year. On adding the amount, it appeared that he had purchased and drunk, at this one place, the enormous quantity of five and a half barrels in twelve months, the largest quantity purchased at any one time being one pint.—This loathsome drunkard, seeing the total ruin which threatened him, adopted the principle of abstinence—is now a consistent member of the temperance society—has retrieved his character and become respectable, and is respected—has paid off his old debts, purchased and paid for a farm—restored his family to happiness, and is now reaping the rich fruits of his temperance and industry. —*Presbyterian.*

A RELIC OF THE OLDEN TIMES.—The Marblehead Gazette relates that one of the guns, a two pounder of the privateer *Free Mason*, which blew up in the harbor of Marblehead, in the year 1779, was discovered and taken from the bottom, on Thursday last, in a good state of preservation. The charge being drawn, the powder was found to be good, after having laid at the bottom 55 years. It was to be used on Saturday, in firing the salute, in honor of the anniversary of Washington's birth day.

Sir Thomas More being Lord Chancellor of England, observes Baker in his Chronicle, at the same time that his father was a judge of the King's Bench, he would always, at his going to Westminster, go first to the King's Bench, and ask his father's blessing before he went to sit it Chancery.

LIST OF LETTERS

Remaining in the Post Office at Gambier, April 1st, 1834.

Henry P. Ames 2	B. W. Herbert
C. P. Buckingham	John Hobbs
Calvin Blood	Henry Humbarger
Martin L. Brooks	Abraham Hethington
Alfred Blake	Rev. Joseph Muencher 2
Henry Blaser 2	Harrison McMurtrie 2
John Bartholomew	Harvey Morgan 2
P. Bannington	Charles Miller
Mary Bartholomew	William Nast
Rachel Bouser	Thompson Purdy
Abel A. Case	Upton Rohrer
Pitt Cooke	Benjamin F. Ridgley
George Crouse	Robert D. Shindler
John Clark	H. B. Swearingen
Jacob L. Cochran	William Slover
Hugh Dudgeon	Mrs. Sharp
James Devore	Isiah Wade
Abraham Edwards	Thomas Winteringer
James Edwards	Mardenbro White
David Elder	William C. Wilson 2
M. French 3	Melanethon Wickware
Arthur Faucet	Sarah Ann Welch

The above letters if not called for within three months, will be sent to the General Post Office as dead letters.

April 4—3t

For M. T. C. WING, P. M.

THE OBSERVER

IS PUBLISHED EVERY FRIDAY AT
GAMBIER, KNOX COUNTY, OHIO.

TERMS.—Two Dollars per annum, if paid in advance, and Two Dollars and Fifty Cents, if at the end of six months. No subscriptions received for a less term than one year. No papers discontinued until all arrearages are paid, except at the option of the publishers.

Those who may wish to have their papers discontinued, are requested to give notice thereof, at least thirty days previous to the expiration of the term of their subscription, otherwise, it will be considered a new engagement.

All communications relative to this paper, must be directed to the Editor, Gambier, Knox Co. Ohio

LIST OF AGENTS.

Rev. JOHN L. BRYAN	Boardman, Trumbull Co. Ohio
Col. HUBBARD	Ashland
Rev. ALVA SANFORD	Medina, Medina Co.
Rev. WM. PIESTON	Columbus
GEORGE BEATTY	Steubenville
Rev. J. P. BAUSMAN	Norwalk
D. H. BUELL	Marietta
JOSIAH BARBER	Cleveland
SYLVESTER P. ALDERMAN	Windor
J. W. SCHUCKERS	Wooster
DOSSON EDWARDS	Dayton
MADDOX FISHER, P. M.	Springfield, Clark Co.
Dr. ASA COLEMAN	Troy, Miami Co.
ROFF & YOUNG	Cincinnati
Rev. J. T. WHEAT	Marietta
Rev. R. V. ROGERS	Circleville
Rev. E. W. PIET	Chillicothe
ROWLAND CLAPP	Cuyahoga Falls
WILLIAM HUNT	Urbana
JOHN HANFORD	Middlebury
SOLOMON SMITH	Delaware
D. T. FULLER, Esq.	Marietta
Rev. WM. SUDARDS	Zanesville
Rev. DEXTER POTTER	Louisville, Kentucky
WM. M. BLACKFORD	Fredericksburg, Va.
JAMES ENTWISLE	Alexandria, D. C.
CHAS. WILTBARGER	Washington, D. C.
GEORGE W. JEWETT	Ann Arbor, Michigan
Rev. JOHN O'BRIEN	Morgantown
C. GRISWOLD	Union, New York
CHARLES S. YOUNG	St. John, New Brunswick
ROBERT JONES	Crawfordsville, Indiana